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Rogero-Mastix.

A

ROD 100

FOR

William Rogers,

In Return for his  
Riming Scourge, &c.

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By *Thomas Ellwood.*

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Printed in the Year 1685.

*As much as ask, why I in Verse have writ?  
This Answer I return, I held it fit,  
Verse should in Verse be answer'd, Prose in Prose.  
My Adversary his own Weapon chose.  
He chose to write in Prose to write, and thus  
I answer'd him in Prose. So now again  
Since he his Stile from Prose to Verse hath chang'd,  
And in the Muses Walks hath boldly rang'd,  
In his own Method him I chose to Treat,  
Lest he should wise be in his own Conceit,  
Prov. 26. 5.*

*By Thomas Ellwood.*

*Printed in the Year 1687.*

*A Rod for William Rogers, in return  
for his Rhyming Scourge, &c.*

**T**He Preacher tells us, that *beneath the Sun*  
There's no new thing : for, *That which shall be done,*  
Hath been before, And what is now a doing  
Shall acted be again, in Times ensuing.

It none be shaken, therefore, in his Mind,  
If he Gods People now Reviled find,  
Approach't with bitter Words, and Vili'd,  
With filthy Slanders loaded, and bely'd  
By Wicked men : Such was the Church's state  
Of old, as sacred Story doth relate.

That Railing Herault of th' *Affyrian Host,*  
The foul-mouth'd *Rabshakeh*, that man of Boast,  
Who from *Senacherib*, *Affyrian's King,*  
Did a proud Message unto *Judah* bring;  
When he design'd the faithful *Jews* to draw  
From their Observance of the holy Law,  
He labour'd to persuade them they had left  
The way of God already, and bereft  
Themselves, by that means, of all ground of hope  
That God would them defend. This was the scope  
Of his false Reasoning with them : If, said he,  
He answer, *In the Lord our God trust we*  
Must that He, whose *Altars and High-places*  
The *Hezekiah* takes down and defaces,  
And hath to *Judah and Jerusalem* said,  
Thou Worship at this *Altar* shall be made;  
By this, he hop'd their Confidence to shake,  
In God the Lord, and them distressed make

*Eccles. 1.*  
*9. and 3.*  
*15.*

*2 Kings*  
*18.*

*Isa. 22.*

Of God's Protection, and from thence afford  
An open Ear to his seducing Word.

And that he might the more amuze them, he  
Pretends his Mission from the Lord to be.

*Vers. 25.* *Am I, says he, come up without the Lord  
Against this place, to put it to the Sword?  
The Lord (adds he; for in a Lye he'll stand)  
Unto me said, Go up against this Land.*

*Vers. 30.* *Then let nie Hezekiah make you trust  
Still in the Lord, saying, The Lord (who's iust)  
Will surely us deliver, and this City  
Shall not be subject to Assyria's Pity.  
To this effect that Wretch, with a trained Voice  
Proclaim'd, and in his Lewdness did rejoyce  
A little while; but, e'er 'twas long, the Rod  
Taught him what 'twas to Rail at Israel's God.*

When Treacherous Sanballat and Tobiah  
Perceiv'd the godly zeal of Nehemiah,  
The care and pains he took, his Diligence  
The holy City with a Wall to fence,  
How hard he labour'd (in despite of them)  
To build the Breaches of Jerusalem;  
Set up the Gates thereof, and hang the Dore,  
That they no longer could, as heretofore,  
Go in and out at pleasure, and prophane,  
With unclean Mixtures, Jacob's Seed again;  
Bring in mixt Marriages, and thereby make  
God's People him offend, him them forsake:  
*Nehem* *At first it griev'd them sore to hear some tell  
2. 10.* *Of one that sought the good of Israel.*

*Vers. 19.* *Then when they found the Work would be begun,  
They laugh, and into scornful Scoffs did run;  
And by Derision and Disdainful Cries,  
Declar'd how much they did the Work despise.  
Ch. 4. 7.* *But when they understood the Work went on,  
And was in likely posture to be done,  
They waxt exceeding wroth, and strait combin'd  
Together to oppose it; with them joyn'd*



Th' Arabian, Ammonite and Ashdodite,  
 In League, against Jerusalem to fight:  
 And all to the intent, to bring to nought  
 The Work, which God had by his Servants wrought.  
 Their War-like Preparations proving vain,  
 They use a Stratagem, they lay a Train  
 To catch the Innocent; thus him they greet,  
 Come, let us in one place together meet.  
 Fair the Pretence appeared, but their Thought  
 Was, by that Medium, to have Mischief wrought.  
 Good Nehemiah saw their Snare, and scap'd  
 The hands of them that for his Ruin gap'd.  
 I am, quoth he, about a Work too great  
 To leave it, and come down, with you to treat.  
 Four times (so did they long to circumvent  
 The Righteous) They the self same Message sent  
 And the same Answer did as oft receive,  
 I may not stop, the Work's too great to leave.  
 When thus Sanballat saw his Counsels fail,  
 That nor by Force, nor Guile, he could prevail;  
 With Rage and Envy swell'd, at length he burst,  
 And cast up Gall, and whatsoe'er was worst;  
 Not only Nehemiah to defame,  
 But bring an Odium on the Jewish Name.  
 And that he might his Slander publick make,  
 (As publick as he could) this way did take.  
 He gave unto his Servant a command,  
 To bear a Letter open in his hand,  
 In which he did suggest an Accusation  
 Upon Report, (a sly Insinuation)  
 That Nehemiah had imploy'd the Jews  
 To build the Wall, that he might them abuse,  
 And thrust himself upon them for their King,  
 And thereby double Bondage on them bring.  
 And, that he might the Crown the better reach,  
 He had appointed Prophets too, to Preach  
 So of him at Jerusalem, and say,  
 There is a King in Judah at this day.

Vers 8.

Vers. 11.

Vers. 15.

Ch. 6. 2.

Vers 3.

Vers. 4.

Vers. 5.

Vers. 6.

Vers. 7.

Thus

Thus wrought *Tobiah*, *Sanballat*, and those  
That with them joyn'd, the Work of God r'oppose.  
One while, by *Scoffing*, *Scorning* and *Deriding*,  
Another while, by *Force* and *Fallious Siding*;  
Then by *Deceit*, and many a *subtil Wile*,  
In hopes they might the Innocent beguile;  
And lastly, by a *publick Defamation*,  
To make the *Jews* a *Scorn* to *Gentile-Nation*.

When proud *Diotrephes*, whose swelling Breast,  
*Love of Pre-eminence* had long possess'd,  
Had by *Surmize* and false *Insinuation*,  
Leaven'd a Party in the Congregation,  
The Rancour of his Venom'd heart brake forth  
Against some, in the Church, of greatest Wotth,  
Vers 10. Prating against them, with *Malicious words*,  
As, in his third Epistle, *John* Records;  
Nor only Prating, but from Words proceeds  
To work *Division* by *Mischievous Deeds*,  
Opposing what the Inspir'd Apostle writ  
Conducting to the Churches Benefit.

By these Examples, plainly it appears,  
How Satan plaid his Pranks in former years,  
What Arts he us'd, how craftily he wrought,  
What Instruments, whereby to work, he sought;  
One while, *professed Enemies*, and then  
Another while he chose *false Brethren*.  
And though those *Agents* now are dead and gone,  
Satan remains the same, the *Evil One*.  
He Mischief always to the Church intends,  
And Mischief to effect, his Agents sends.  
Though *Kabshak* be dead, *Tebiah* Rotten,  
*Sanballat* and *Diotrephes* forgotten,  
The Wicked Spirit that in them did strive  
Against Gods Truth and Church, is still alive;  
And other Instruments doth daily raise,  
To hinder Truth's safe Progress, in these dayes.

He Agents has, great store, of ev'ry size  
And sort. How num'rous are Truth's Enemies!  
Yet blest be God! A greater Number's those  
That stand for Truth, than those that it oppose.

I list not here a Muster-Roll to make  
Of all who, from without, in hand did take  
To Battel against Truth, and stake their Spears  
At Israel's Camp within these twenty years,  
Nor do I purpose to enum'rate all,  
Who, in that time, themselves did Quakers call,  
That through *Misguided Zeal*, or *Discontent*,  
Their Bows against their Brethren have bent.  
But since some few, of late, appear to be  
With Rage and Envy fill'd, to that degree,  
That with more *Bitterness* than all the rest,  
Their *Malice against Truth* they have express'd,  
My purpose is, to single out from these  
Him, that appears as their *Distracter*.  
And that is *ROGERS*. For though *Crisp* and *Bog*,  
With other some, do at the same *One Tug*,  
And Toil hard at it too, with all their Might,  
Yet can they do no more but *show their Spite*.  
And for the rest, that lie behind the *Screen*,  
And move the *Wheels*, but like not to be seen,  
Although they help to carry on the Work,  
I take less notice of them, while they *Lark*.

Them therefore leaving, I return again,  
To view *Will. Rogers* his Poetick strain;  
Who having been too often *soil'd in Prose*,  
To try his Fortain, now in *Verse* hath chose;  
If Verse, without Offence, that may be call'd,  
Which is deliver'd in Rhimes so *bald*,  
So flat, so dull, so rough, so void of *Grace*,  
Where *Symphony* and *Cadence* have no place;  
So full of *Chasmes*, stuck with *Prose-Rags*,  
Whereon his *Tired Muse* might rest her *Legs*,

(Not

- (a) P 11. (Not having Wings) and take new breath, that then  
 (b) p 3. 11. She might, *with much a-doe*, hop on-agen.  
 16. His [(a) *Words to that effect*,—(b) *Why so?*—(c) *How so?*  
 (c) p. 9. 17 (d) *Hence I observe*,—(e) *Hence I conclude*—] do show,  
 (d) p. 5. His *Purisy* Muse was often out of Wind,  
 (e) p. 20. And glad when she a *perching place* could find.

See more

p. 12.

What drew thee, *William*, to this Rhiming fit,  
 Haying no more propensity to it?  
 Could'st think such *bobling* and *unequal Rhimes*,  
 That make a *Jangling*, like disorder'd Chimes,  
 Could of a Poem e'er deserve the Name,  
 Or e'er be read without the Author's Shame?  
 What *Clouds of Darkness* in thy Lines appear!  
 How is thy Stile perplex'd! how far from clear!  
 Thy Muse is wrapt in *thickest Fogs* of Night,  
 Which shews thou art departed from the Light:  
 Nor Sun, nor Moon, nor Star throughout thy Book  
 Is to be seen. No Spring nor Chrystal Brook  
 Glides through thy Margin. No, thy Waters run  
*Black*, like the Streams of *Stryx*, or *Phlegeton*.

I will not, *William*, take the pains to trace  
 The *Snaky* Windings of thy crooked Race;  
 Nor do I mean to give my self the trouble  
 To hunt thee, foot by foot, through ev'ry *double*;  
 Nor do I purpose here to spend my time,  
 To sweep away the stinking *Mud* and *Slime*,  
 (The *Sarvius* matter of a *Putrid Brain*,  
 Which doth well nigh each page of thine *distain*)  
 Which in *base* Terms, and for the *base* Ends,  
 Thou belchest forth against those worthy Friends,  
 Who, maugre all thy foul Calumniation,  
 Have in the Church an honourable Station.  
 I hold it needles now to make Defence,  
 Against plain Envy, for plain Innocence.  
 Besides, they are more able far, I know,  
 Thy *Vomit* back upon thy face to throw,

they think fit ; or, with a noble Scorn,  
 silent, set their feet upon thy Horn.  
 avoiding therefore that Scurrility,  
 Therewith upon some Persons thou dost fly,  
 purpose more especially to look  
 into those envious Parcels of thy Book,  
 which seem to have a more *extensive* relation  
 to all the faithful Friends in ev'ry Nation;  
 not only those whom God hath call'd to be  
 his Servants in a publick Ministry, but  
 even all, beneath the Cope of Heaven  
 now living, who their Names to Christ  
 have given.  
 And, in this Search, I make no doubt to find,  
 and manifest, that, with malicious Mind,  
 the *Sanballat, Tobiah, and the rest*,  
 whose envious workings are before express'd,  
 neither chargest Friends with what's not true,  
 nor Ham'st their doing what they ought to do.

After thou hast, in *Misty Phrases*, told  
 What those call'd *Quakers* us'd to preach of old,  
 Which yet thou dost in Language so unclear,  
 that common sense doth not therein appear,  
 Thou slyly dost suggest, That Friends are gone  
 from that great Truth they first insisted on;  
 that thy Suggestion's false: We firmly hold  
 The sure Foundation that was laid of old.  
*Quakers* (thou sayst) in *Christ's Name* thou didst preach,  
*Christ's Light's our Guide*; in fallen *Adam* dost teach.  
 And *Quakers* still (say I) do preach the same,  
 [*Christ's Light's our Guide*] and preach it in *Christ's Name*;  
 And that it fallen man *Would* teach, if he  
*Would* be perswaded by it taught to be.  
 But fallen man rebels, and often kicks  
 Against this inward Teacher, when it pricks.  
 And that's the soundest Reason can be brought,  
 Why thou, being fall'n from Truth, remain'st untought.

Pag. 1.

A29. 5.

*Christ's Teaching by his Spirit few deny'd,*  
 Thou say'lt. Why *Few*? Let Truth the case decide.  
 If [*few*] relates to Friends, there was *not any*:  
 If to the World, *not few*, but *very many*,  
 Christ's Teachings by his Spirit did deny,  
 And 'gainst immediate inward Teachings cry.  
 Now take which course thou wilt, 'tis plain in view,  
 That what thou hast asserted is *Untrue*,  
 Thus run'st thou on, till thou thy way hast lost,  
 And run'st thy heedless head against a Post.

*Look not, said they, to us, 'tis our concern,*  
 That you from th' *Light within your duty learn*;  
 So thou report'st. The *same* concern remains  
 Upon Friends still, say I: Their Care, their Pains  
 Is exercis'd in this, that all may learn,  
 From Light within their Duty, and discern  
 The Light's true Voice, which never did oppose  
 In some, what from the same in others rose.  
 And, if some said, Look not to us (which yet,  
 I ne'er saw prov'd in aught that thou hast writ)  
 It cannot well in other sense be took,  
 That they would not others so should look  
 To them, as thereby to neglect or slight  
 The inward Teachings of the heavenly Light.  
 And *that*, all faithful Friends at this day are  
 As careful to prevent, as e'er they were.  
 But that Friends ever deemed it unright,  
 To look to one another, *in the Light*,  
 To help, encourage, comfort any Brother,  
 Be good Examples one unto another,  
 To stir the pure Mind up, provoke to Love,  
 And to good Works, as God thereto doth move;  
 That ever this by Friends condemned was,  
 I never heard, nor to believe see cause.  
 We read, that the Apostles, (chiefly *Paul*)  
 On the believing Christians oft did call



To follow them, as they themselves were found  
 the followers of Christ: Was this unfound  
 in them? If not, how comes it now to be  
 exclaim'd on, as so high a Crime, by thee?  
 But of this Subject, *William*, thou hast writ  
 before; and I at large have answer'd it.

What in thy Book comes next, is very dark,  
 as it stands, seems quite besides the Mark.

From the Scriptures they Light, such a Teacher prov'd,  
 into Corners could not be remov'd:

These are the words; If Printer be in fault,  
 Which I to know, have the Errata sought,  
 find no mention of it there) then he  
 the blame must bear, and set the Author free.

Then while, so far as I thy meaning guess,  
 will Reply, and readily confess,  
 that every one, who in the Gospel-Path  
 both walk uprightly, such a Teacher hath,  
 can't into a Corner be remov'd,

Which from the holy Scripture may be prov'd.  
 Which if it be of th' inward Teacher meant,  
 that to take it here, am well content)

do the Scriptures plainly too declare,  
 that Paul himself with Testimony bear,  
 that Christ, when he ascended up on high,  
 gave Teachers for the Work o' th' Ministry.

And gave those Teachers Gifts to fit them to  
 the Work he had appointed them to do.  
 of those Teachers too, in down-right Terms,  
 the Apostle Paul himself to be, affirms.

which we plainly see, our gracious Lord  
 outward Teachers to his Church afford,  
 though they had the inward. And to them  
 inwardly, he said, *who do condemn*  
*me, condemn; who, yield to you the Ear,*  
*you receive, me too receive and hear.*

1 Cor 4 16.  
 and 11 1.  
 Phil 3 17.  
 1 Tim 4.  
 32.  
 1 Thes 1. 7.  
 and 2 14.  
 1 Pet. 5. 3.  
 Antidote,  
 p 17, &c.

Isa. 30. 20.

Ephes. 4.  
 11, 12.

1 Tim 2 7.  
 2 Tim 1 11.

Luke 10 16.  
 Mat 10 40.  
 Joh 13. 20.

I have enlarg'd, because I see thou'rt bent  
To vilifie those Teachers Christ hath sent.

Thou add'st (while speaking of Teacher prov'd,  
That into Corners could not be remov'd)  
*But did not preach it up, a flight to bring,*

*On holy Scriptures, pen'd for our Learning.*

What means this, *William*? Dost thou any know

Amongst the *Quakers*, who do now preach so?

Name, if thou canst, among us all, one Friend,

That flights the Scriptures for our Learning pen'd;

Such dark Suggestions do from Envy flow;  
And a malicious concred Mind they show.

*For selfish ends, thou say'st, some thus did sell*

*You see not right, your Light directs not well.*

Thy drift is here, the *Quakers* to compare

With the Worlds Teachers, who in Darkness are;  
And so art thou. The cases differ quite.

For their Objection was against the Light;  
But so's not ours. *You see not right, they said,*

*The fault whereof upon the Light they laid.*

We see, and truly, that you see not right,  
But far be't from us to reproach the Light.

We never say, the Light directs not well;  
We tell you, That you from the Light are fell.

Their case with ours, doth no proportion bear;  
But serves to make thy Envy more appear.

In all these Passages that I have quoted,  
And divers others that I have not noted,

Of the same tendency with these, thy aim  
Is, by Insinuation to defame.

Gods faithful Servants, and beget suspicion,  
That they have lost their primitive condition;

Whenas it is indeed thyself, and those  
Who with thee join, Truths Order to oppose.

That art from Truth and Godliness departed,  
 And leagu'd in War against the honest hearted;  
 Whom, with malicious Mind, and words untrue,  
 Thou, in the following Lines dost thus pursue.

What Hypocrites, are all such Quakers then,  
 'Attouching Souls concern, have said Amen,  
 On the meer credit of another's Lines,  
 That seeking Self, from Scripture-Truth's declines.  
 Here's Slander by the Lump: A Whole-sale Trade:  
 Who are the Quakers thou dost thus upraid?  
 Come to Particulars; leave gen'ral Work:  
 Deceit, thou knowst, in Generals doth lurk.  
 Name none 'gainst whom thou darest undertake;  
 The charge thou here hast publisht, good to make,  
 And make it good too: I will then declare,  
 He and thy self, may make an even pair.  
 Hadst thou consider'd, as it thee behov'd,  
 How many things must in this Charge be prov'd;  
 Not only that the Author of those Lines,  
 Which Souls concern, from Scripture Truth's declines,  
 And seeketh self; but that some Quakers do,  
 On his meer credit, say Amen thereto:  
 It might perhaps, have thee more wary made,  
 And the loose Ramblings of thy Pen have said.  
 But when dark Envy once the Eye doth blind,  
 It bars Consideration from the Mind.  
 Have any told thee, that they said Amen  
 On the meer credit of another? Then  
 Prethee conceal them not, disclose their Names,  
 And let them of their Follies bear the Shames.  
 But if none so have told thee, prithee, whence dost  
 Assume it: thou to thy self the Confidence,  
 To dive mens Hearts; and undertake to know  
 The only Motive whereupon they go?  
 Thou, that hast so derided inward Sense,  
 Wilt not pretend, I hope, to judge from thence.

And

And if thou hast not been expressly told  
 By themselves, how dar'st thou be so bold  
 And positive, that some have said *Amen*  
 On the *meer credit* of another, when,  
 For ought thou know'st, they had an inward sense  
 1 Cor. 14. The thing was right, and said *Amen* from thence.  
 16. And that *Amen* may to another's words  
 In Truth be said, the Scripture Proof affords.  
 And for that cause th' Apostles doth command,  
 To use a Tongue that People understand.

In thy third page, thy Mouth thou open'st wide,  
 To Rail at *Fox*, his Preachers and his Pride.  
 Thy Railing's slighted, and laid under foot,  
 And for the rest, I'll say but this unto't;  
*George Fox* is, of the Truth, a faithful Teacher,  
 And hath been from the first: but has no Preacher  
 That he calls his. They that by thee are meant,  
 Are Preachers that, as he, by Christ are sent.  
 I dare thee but one Preacher to impeach,  
 That was by him commissioned to preach.  
 And as for Pride, hadst thou been half so humble,  
 Thou hadst not climb'd so high, to take this tumble.

Thou sayst, *He fram'd i'th' Church a Government.*  
 Pag 3. I say, not he, but Christ, that had him sent.  
 Christ, by his Spirit, first in him did move:  
 The Church the same, in Spirit did approve.  
 Acts 6. When *Deacons* first were in the Church appointed,  
 By those that with the Spirit were anointed,  
 Was that appointment to be call'd their own,  
 Or Christ's, whose Life and Pow'r through them was shown?  
 Paul in the Church did sundry things ordain,  
 2 Cor. 7. 17. (Bear with the word, the Scripture speaks it plain)  
 and 16. 1. For Order sake. Was therefore th' Order his?  
 No sure, not his, but Christ's: And so in this.

Thou Cavil'st too, that (after Government)  
 Pag 3. Preachers, approv'd by man, beyond Seas went.

This

is too, perhaps, may serve, at least is meant,  
to kindle Jealousies and Discontent

to draw unsettled Minds: Let's therefore scan  
the meaning of those words [ *Approv'd by Man* ]

Man thou mean'st the Church (for so I find,  
thou hast a few Lines off exprest thy Mind :)

and to approve, imports to own, receive,

commend, or like : This then no room doth leave

for Cavil : For he must be stupid grown,

that thinks Christ's Church should not Christs Preachers own.

And, I note that here thou hast not said

those Preachers were by man ordain'd or made ;

but that that they were approv'd. Now 'tis most plain,

that thing is Approve, another to Ordain.

They had their Ordination from above :

For Christ Ordains, his Church may well approve.

And to receive the Churches Approbation,

is to Christs Servants no Dis-reputation.

For that in Righteousness and Peace, says Paul,

Christ, and in the Spirit joy withal,

is to God acceptable, and then,

And he, Approved also is of men.

Rom. 14.

17, 18.

Thou giv'st an hint, as if of them that went

beyond the Seas, some by G.F. were sent.

How prov'st thou that ? I Proof thereof demand :

Thy proofless Assertion will not stand,

such less dark Hints. Come, name the man that went

preaching at G.F's commandment,

without an inward Motion from the Lord,

to sound abroad his everlasting Word.

I solemnly profess, I do not know

one Friend amongst us all, that e'er did so.

Thou sayst, The Church hath cry'd once and again,

Bring Black Coats, for their being sent of men.

Thou Envy-blinded art, and much unlearn'd

in Truth, nor hast thou Right from Wrong discern'd.

Soc<sup>ty</sup>

See'st thou no odds? Put'st thou no difference then  
 Twixt those that run, as *only* sent, by men,  
 Who neither waited for, nor yet believ'd  
 The Spirit's motion was to be receiv'd,  
 And did their Million run from such men take,  
 As have against the Spirit's sending spake:  
 And them that wait shew, and in Truth rejoyce  
 At hearing, in themselves, the Spirit's Voice  
 Giving a certain Echo to the sound  
 Of the same Voice, when in another found?  
 Hast thou not read, how, in the purest state  
 Of Christian Faith, (as Scripture doth relate)  
 The blest Apostles sometimes others sent,  
 And sometimes also, sent by others, went.  
 How oft did Paul send (a) Timothy and (b) Titus  
 Beloved (c) Tychicus, (d) Epaphroditus,  
 (e) Onesimus, (f) Erastus, and (g) some others,  
 True Gospel-Preachers, and beloved Brothers?  
 Was this like Black-Coats sending? Blush for shame.  
 That e'er thy Envy did thy Black-Coats name.  
 Canst thou imagin, they who thus were sent,  
 On the meer Motion of th' Apostle went?  
 No: They, no question, in themselves did find  
 The same good Motion stirring up their Mind,  
 With what the good Apostle did advise,  
 The holy Ghost in them did harmonize.  
 Thus his case so clearly is exprest,  
 That it may serve to open all the rest.  
 Him Paul to Corinth had desir'd to go;  
 He thereunto a Readiness doth show:  
 But why? God put it in his heart to do  
 What the Apostle did exhort him to,  
 Peter and John, Luke tells us, being sent  
 By the Apostles, to Samaria went.  
 The Church too, after Stephen's fatal Stroke,  
 Sent Barnabas as far as Antioch.  
 Examples of this kind are many found,  
 The holy Scriptures do therewith abound.

(a) 1 Cor.

4. 17.

Phil. 2. 19.

1 Tim 3. 2.

(b) 2 Cor.

8. 6.

and 12. 18.

(c) Ephes.

6. 21.

Col. 4. 7, 8.

2 Tim 4.

23.

(d) Phil. 2.

25.

(e) Col 4.

9.

(f) Acts

19. 22.

(g) 2 Cor.

8. 18 22

2 Cor. 8. 6.

N. 16, 17.



One Instance more is in my mind to give,  
Of some that in the purest Age did live,  
Ev'n holy *Barnabas* and blessed *Saul*,  
(Whose Christian Name was after called *Paul*)  
That these were sent by *Simon*, and the rest,  
In Scripture positively is express:  
Yet in the very words that follow next,  
Is recorded in the holy Text,  
(That they were by the holy Ghost sent forth:  
Whence plainly follows, (and indeed 'tis worth  
Our Observation) that what those men did  
Is to the holy Ghost attributed.  
And there's great Reason that it should be so,  
Since what they did, did from the Spirit flow.  
Yet, think I, not the other two did go  
Without a Motion, in themselves, thereto.

Ch 13 1, 2

V. 3

But, *William*, that which frets thee most of all,  
And makes an overflowing of thy Gall,  
Is that the Church hath Money to supply  
The just occasions of her Ministry,  
When they, to preach the Word, are mov'd to travel  
Beyond the Seas. At this thou thus dost cail;  
That Church men unto Christ's Church strangers are,  
And most rely upon their Churches' care:  
Unlike those whom Christ sent forth Ministry,  
Without a Scrip, to sound the Gospel free:  
And therefore when her Cash was empty'd, she  
Shov'd Money for to serve the Ministry.  
Some praying Preachers turn'd the Silver Mitten  
Brought not a few o' the Church with zeal to wait  
In favour was obtain'd by, *Parasites*, been liars  
They labour'd hard to gain more *Professors*,  
Then, like a troubled Sea, shov'd up the sand  
The Mire and Dirt that's in thy filthy Cup:  
Then, in a paltry kind of *Babbling* Tone,  
Like scoffing *Jehotham*, thou thus dost gibe on's:

*At length her Papers, like to Briefs, did cry,  
For Money, Money for the Ministry.  
And in the fifth page, having given a jerk  
At Richardson, for being an hired Clerk,  
Thou sayst, It true, that some do frequent say,  
Both Clerks and Priests from th' Flock obtain their pay.*

Thy envious term of *Priests*, 'as'tis apply'd  
To Friends, is by the Truth in Friends deny'd.  
1 Pet. 2.9. Th' Apostle *Peter* call'd the Saints of old  
*A Royal Priesthood*: We no other hold.  
But that *Christ's Ministers* should be supply'd  
With necessaries, by the Church (his Bride)  
Is such a known and certain Truth, as none,  
Perhaps, hath e'er oppos'd, but thou alone.  
10. 10. 7. Read but the Scriptures in the Margin set,  
Tim 5. And thou'lt be forc'd to grant (though with Regret)  
That 'tis the Churches duty, to supply  
Cor 9. The needful wants of all her Ministry.  
Gal. 6. 6. I know, these Texts which I have here insert'd,  
Have oft been misapply'd, and much perverted  
By *Parish-Preachers*, who these Scriptures strain,  
To draw unto themselves dishonest Gain.  
But what of that? *Truth must not be refus'd,*  
*Because it is by Evil men abus'd:*  
And truth it is, too plain to be deny'd,  
*Christ's Church should for Christ's Ministers provide.*  
What carp'lt thou at then, *William*? Would thy Muse  
Plead that St. *Paul* did not his Priv'ledge use?  
I grant he did not, in some special cases,  
And that too only in some *falsious* places:  
And I, perhaps, if need requir'd, could name  
Some scores of Friends too, that have done the same,  
That at their own charge have a Warfare gone,  
And crost the Seas, being chargeable to none.  
Cor. 9. But what of that? Th' Apostle *Paul* we find  
His Right asserted, though he had no mind

To take it there: And else-where doth declare,  
That other Churches did of him take care;

That what was lacking to him, privately

The Macedonian Brethren did supply.

Thus it appears, th' Apostle did partake.

Of that Provision, which the Church did make.

And what, but Envy, hath bewitcht thy Mind,  
With what was then approv'd, now fault to find!

Pretend thou canst not, that the stock is given

To such as have no need thereof: for even

Thy self here sayst, The Church supply'd the need

Of those that wanted Monies to proceed

To go beyond Seas. What a groundless Cavil

Is this of thine! How should such Preachers travel

Beyond the Seas, whom Christ thereto doth move,

And whom the Church, as faithful, doth approve,

If neither have they Monies to proceed,

Nor Church may, with her Stock, supply their need?

May none beyond Seas go, but who can spare

Sufficient of their own, the charge to bear?

Must Christ be so confin'd, he may not send

Any, but such as have Estates to spend?

God bless us from such Doctrine, and such Teachers,

As will admit of none but wealthy Preachers.

For, we read, nor Silver had, nor Gold,

(So he the Cripple, at the Temple, told)

Yet after that he travell'd far and near,

By Sea and Land; pray, who the Charge did bear,

Unless the Church? And is that now a Crime,

Which was a Virtue in the purest time?

No sure: Though Dissolute Apostates slight

Her care, the Church then did, and now doth right

Christ's Messengers to furnish, and their need

Supply, when they want Monies to proceed

In this Work. As for what thou add'st, to wit,

[If they their Motion freely did submit

To th' London Church, and do as she thought fit:]

2 Cor. 12.  
6.

2 Cor. 12.  
9.  
Phil. 4. 12.  
18.

Ad. 3

Th. 3

I count it a malicious Slander, and  
 Of thee an Evidence thereof demand:  
 Produce one Instance, if thou canst; declare  
 One Person's Name, with whom it did so fare:  
 Name one (or else thou may'st be thought a Liar)  
 Of whom the Church in London did require,  
 That he his Motion freely should submit  
 To her, and do therein as she thought fit.  
 I know, 'tis usual with thee to suggest  
 The false Surmizes of thy envious Breast,  
 Void of all Proof, and many a Calumny,  
 By thee flung at us, yet unprov'd doth ly.  
 I know, the Friends of London, to whose Care  
 And Trust, those Services committed are,  
 Are faithful men, and tender of the good,  
 By whom true Motions will not be withstood.  
 They'r such as would not break a bruised Reed,  
 Nor quench the smoking Flax.\* Yet they had need  
 Be satisfi'd, how they dispense that Stock,  
 Which is the Free-Will Offering of the Flock,  
 Not limited to any single use,  
 (As thou insinuat'st in Abuse)  
 But is implec'd in a more gen'ral way,  
 The Churches common Charges to defray.  
 And, William, ask thy Friends, T. C. E. M.  
 If the Accompts were not perus'd by them  
 Within these [a] few years, and each set his Name  
 Thereto, to shew he did approve the same.

a] In 1681.

Thou sayst, *Her Papers, like to Briefs did cry*  
*For Money, Money for the Ministry:*  
 But thou sayst falsely; I thy words deny:  
 Prove them, or Falshood at thy door shall ly.  
 Thy naming *Briefs*, on this occasion, shows  
 Thy Cavil from a Scoffing Spirit flows.  
 Paul to the Church did his Epistles send,  
 In which he to their care did recommend

1 Cor. 16.

2 Cor. 8, &

9.

*Collections for the Saints.* Why dost not flout,  
 At those Epistles too? Why cry'st not out  
 Against the Papers of th' Apostle Paul,  
 That *They, like Briefs, for Money, Money, call?*  
 Thy Caviel doth as much against him ly,  
 As against us: and 'twas thy subtilty,  
 Not openly of Paul to shew dislike,  
 But rather through our sides at him to strike.  
 Thy Work is seen; thy Undertaking's vile;  
 Thy Spirit scornful; frothy is thy Stile.  
 But, *William*, art thou sure, thou never yet  
 To what thou termest *Briefs*, thy Name halt set?  
 Take heed, lest while thou Stones dost upward throw,  
 They fall not back, and give thy self a blow.

Thy flurt at *Richardson*, for taking pay  
 for what, as Clark, he writes, doth much bewray  
 Thy Folly and Injustice: Is't not fit,  
 Who works for others, should be paid for it,  
 And that by them, who him, to work, desire?  
*The Labourer is worthy of his Hire.*  
 Have you no things, call'd Clerks? From whom, I pray,  
 Do your *Apostate-Clerks* obtain their pay,  
 Give from the *Herd* to which they do belong?  
 And is Reward due only to the Wrong!  
 Come, *William*, come; one Heav'n-instructed Scribe  
 Will weigh down all your Pharisaical Tribè.

Thou mention'st *Impositions, Humane Laws,*  
*Laws, Taxes, Decrees, Pales*, any thing to cause  
 Strange Apprehensions, Fears and Jealousies,  
 (Whence Discontent and Prejudice might rise)  
 In some professing Truth, who have not taken  
 Root deep enough therein, not to be shaken:  
 And that thou also mightst the Church expose  
 To the Contempt and Fury of her Foes.  
 But (blest be God) though thy mischeivous Heart  
 Be desperately Wicked, yet thy Art

Nath

Mat. 13.

52.

Pag 45, 56.

7, 8.

Hath fail'd thee : for thou art so full of Fiction  
 Confusion, Envy, and Self-Contradiction,  
 That he must be already more than blind,  
 Who to believe thee can persuade his-Mind.  
 One while thou sayst, (but in deriding-wise)

*The Churches Laws, are, to her Members, Eyes.*

This is a plain Acknowledgment, that she  
 Would have her Members *with their own Eyes see* :

Yet, ten Lines further off, thou sayst, *she cries,*  
*Dark Spirits, he that sees not with our Eyes.*

This needs no Comment : 'Tis so plain, that he  
 Is blind, that don't the Contradiction see.

But, *William*, here's not only Contradiction,  
 But a foul Slander too; a Lying Fiction.

Thou, speaking of the Church, here say'st, *She cries*  
*Dark Spirits, he that sees not with our Eyes.*

This is a down-right Falshood, I declare;  
 Make Proof on't, if thou canst, and do not spare :

Acquit thy self thereof, or it shall ly  
 Upon thee, as a Badge of Infamy.

'Tis by such base dishonest tricks as these,  
 Thou thy *misguided Party*, seek'st to please,  
 And captivated hold : But Truth thee strips,  
 And thy deceitful workings open rips.

Page 8.

*Fox is term'd Head*, thou say'st. I ask, By whom?  
 Such terms ne'er from the Church of Christ did come.

This is another Slander : One would think  
 Thy Heart were full of Falshoods to the Brink,

And these run over. What a horrid Sin  
 Is this of Lying, when its once let in!

And thou hast let it in so deep, that now  
 Thou tumblest out thy Lyes, thou car'st not how.

Page 9.

Thou sayst, *External Forms by Fox decreed,*  
*Are set as Marks to know the Chaff from th' Seed.*

This is another Whisker, like the rest,  
 Hatcht by the Lying Spirit in thy Brest,

Brought



brought forth by cancred Envy, with design  
 To shake the weak, and cause them to decline  
 The way of Truth. Thus doth the Serpent lay,  
 His baited Hooks, the simple to betray,  
 But by the Truth, his Wiles discover'd are,  
 That the most weak may see, and shun the Snare.  
 In thy last-cited words I do detect

the most notorious Falshoods, and expect  
 Thy Proof; for what thou chargest, I deny,  
 And turn't back on thee as a double Ly.  
 First, That *External Forms have been decreed*  
 By FOX: This is a shameless Lye indeed.  
 Saying that *Decree* forth, that it may be seen,  
 Never any such *Decree* hath been,  
 That ev'ry one may with his own Eyes see,  
 And not be fain to pin his Faith on thee.

Any other Falshood is, Those *Forms decreed*,  
 As set as Marks to know the Chaff from th' Seed.  
 And also, as a Slander, I reject,  
 By which thou would'st unstable Minds infect.  
 No Forms, as Marks to know the Seed, are set.  
 The Seed is known by weight and Vertue; yet  
 Is not void of Form, but doth receive

proper Form, which thou can'st not bereave  
 Of, with all thy Railing: Truth remains  
 The same, not blemished by Envy's stains.  
 The Chaff too, William, is by lightness known:  
 By lightness hath thy chaffy Spirit shown.  
 Burnt up, the Chaff shall be with quenchless Fire:

William! unto thee that day is nigher  
 Than thou'rt aware. My Spirit mourns to see  
 Deceaving on the brink of Misery.

Some scatt'ed flurts, with hideous Exclamation,  
 Thy Pamphlet has at Excommunication,  
 Wherewith thou mak'st a rumbling noise, to scare  
 As thou apprehend'st unsettled are.

Page 10  
18.

Thou

Brought

Thou talk'st of *BULLS* and *Persecution* too:  
 And with thy *BULLS* thou mak'st a great a-do:  
*Rome* thou upbraid'st us with; but prethee whence  
 Had'st thou thy *Bullish* Term, if not from thence  
 Speak plainly, *William*, tell us, who thee hope  
 Unto that title [*BULLS*] unless the Pope.  
 Art not alham'd the Pope should thee so gull,  
 To make thee take a *Paper* for a *Bull*!

That whilst thou of a *Paper* wast a *Treating*,  
 The thought of *Bulls* strait made thee fall a *Bleating*.  
 Come, *William*, whilst thou writ such *Paltry* *Traps*,  
 Ne'er wonder, if thou sometimes get'st a *Lash*.

Prov. 16.  
3.

Thou know'st whose *Back*, the *Wise* man says, *The Lord*  
*Is for*: Henceforth let *Wisdom's* Path be trod.  
 Leave thy *Scurrilities*; cease to *Reville*:

And, if thou wilt write, learn a more cleanly *Stile*.

Thy Language is most *Loathsome*: Take a taste  
 Thereof, in what thou in thy tenth page say'st;

[Hence Sixty Six, like *Mercenary Judges*,  
 Or rather like *Self-seeking slavish Drudges*,  
 By *Satan* led:] What *Nasty* Terms are these!

How *Foul* must that *Mind* be that this can please!  
 No question, *William*, but thou, at this rate,

May'st all the *Scolds* out-scold at *Billings-Gates*  
 As to thy *Cavil*, that what was prepar'd

By one, was past against thy *John* unheard;  
 Thy *STORY's* false: He had been fully *heard*,  
 And *faultry* found, as at *Drawell* appear'd:

Page 98.  
c. c.

But this same *Cavil* has before been brought,  
 And Answer'd fully in my *Amidore*,

To which I now refer thee, not delighting  
 On the same *ANVIL* to be always *smiting*.

Thy *Christening* the Number of the *Beast*,

To make thy giddy Folk a jolly Feast,

Is such a *Beastly* *Prank*, as ne'er was play'd

By any, that of *Truth* Profession made.

What? To prophane the Text with *frivolous* wit,  
And sport at what the Holy Ghost hath writ?

He that shall dare invent such *supp'ry Tricks*,  
May shrink the Number of the Beast to six.

But *William*, nothing can more plainly show  
How seard that Conscience is, from which did flow

Thy scoff, than that thou therewith dost belye  
The Chief of Christian Vertues, *Charity*.

Thy Clamour against *Excommunication*,  
Shews what thou wouldst be at, *A Toleration*

For *Unclean Spirits* in the Church to lurk,  
And *uncontroul'd* to carry on their work

Against the Truth; that so they might effect?  
The Mischief they design, and not be checkt.

That such as in their practice do Oppose  
The principles of Truth; as do all those

That pay the Priest for preaching (though they may  
kdo, in never such a covert way)

That these, and other such (who are no less  
*Unfaithful* to the Truth which they profess)

Might notwithstanding from Reproof be free,  
Upon pretence *they don't the Evil see*.

That such as will, when Persecution shall  
Arise, may let *Truth's Testimony* fall;

Forlake their Meeting Places, Skulk and hide,  
And closely into *Obscure Places* glide;

Meet now and then, by stealth, in pit, or Gill,  
And set a *Lad* to watch upon an *Hill*,

Or Hireling like, into a *Cock* lost creep,  
Themselvs to save, what e're befalls the *Sheep*.

And though by such *Unfaithfulness* they break or blunt  
The strength of Others, and make many *Weak*,

Though they *Examples* to *perdition* show,  
Yet should for Friends, and Preachers, *Blameless* go.

That such as have in Truth's Profession stood,  
May now, as some such did before the *Flood*,

See Line  
of Truth,  
pag. 14. &

Gen. 6.

In Marriages with *Unbelievers* link,  
 And yet expect, the Church, at least, should wink;  
 Numb. 25. That *Zimri* might his *Cozbi* (without fear  
 Of being peirc'd by a *Phineas-Spear*,)  
 From *Midian* fetch; And with her (as befall  
 Of old) *the Plague bring upon Israel*.

That by such *Mixtures*, They the Holy seed  
 Might *Stain*, and introduce a *Mungrel Breed*,  
 Which *half the Language should of Ashdod speak*;

Neh. 13. 24 And make God's Wrath against his People *reak*.

That such as list might in their Discontent,  
*The seamless Garment of our Saviour rent*;  
*Make Breaches* in the Church, *Dissension sow*,  
 And *cause Divisions* amongst Friends to grow;  
 And that they might, although they Guilty be  
 Of All these Crimes, from all Reproof be free;  
 Nor only so: but to be own'd expect  
 Ev'n by that Church, whose Power they reject.

This pleases wondrous well the *Libertine*;  
*The loose Licentists* think it very fine.  
 And to be *loose* and yet retain their Station,  
 They haül amain at Excommunication.

But (blest be God) our Saviour hath not left  
 His Church so void of power, nor her bereft  
 Thereof to be will suffer; but that *shee*  
*Hath in her selffull pow'r her self to free*  
*From such Pretenders*, who unto her cling,  
 Only that they may *Scandall* on her bring,

Our Saviour his Disciples hath directed,  
 That such, as private Warnings had neglected,  
 Should to the Churches Censure be refer'd,  
 VerL 17. (Which plainly shews, *The Church is so be heard*)  
 And *whose Her neglects to hear*, saith He,

1 Tim. 1. 20 *Let him be as an Heathen Man to thee*.

1 Cor. 5. 5. And that the Church did such *Cut off* declare

Rom. 16. 17 From her Communion, as *unruly* were,

Gal. 3. 12. In the Apostles days, the Texts here set  
 Sufficient are a Credence to beget.

This is a *Principle* that hath a place  
 Even in *Nature* too as well as *Grace*.  
 In living Bodies how doth *Nature* strive  
 The foul and penant Humours out to drive?  
 And reason good: for why should that remain  
 Which would corrupt the *Health*, or *Beauty* stain?  
 All Liquors that have life, by defecation,  
 purge out their *Dregs*, and make a separation.

And shall Christs Church alone less power have,  
 Than unto natural Bodies Nature gave,  
 That she must to Communion those receive,  
 Who her of *Life* and *Honour* would bereave;  
 No, no our Saviour hath his Church indu'd  
 With pow'r, from her Communion to exclude  
 Cruel Spirits, Evil Workers, Those  
 That Christian Order in Christs Church oppose:

That which to other Churches is a stain,  
 That they don't within due Bounds contain  
 Themselves; but outward penalties impose,  
 On Body, or Estate, or both on those  
 They Excommunicate: which doth not stand  
 With Christian Practice, or with Christ's Command.  
 But William, no such things can charged be  
 On Friends; Nay, that they from such things are free,  
 Thy Self hast own'd, than whom where's any more sparing,  
 To own a Truth, or to Asperse more daring?

That which of *Persecuting* thou dost tell us,  
 But what *Hymeneus*, or *Phygelus*,  
*Dimas*, *Hermogenes*, *Philatus*, with  
*Arim Alexander* too, the *Copper-Smith*,  
 Might have Objected to th' Apostle *Paul*,  
 And they as *Envious* been, and apt to brail.  
 For Two of these th' Apostle doth declare,  
 For their bold Blasphemies, deliver'd wire  
 Him to *Satan*: And of all the rest,  
 Some Evil Note, or other, is express.

These thought, no doubt, *St Paul* was much to blame,  
For casting such a *Blemish* on their name.

'Tis like, They took it for a *Defamation*;

As thou, a *Wounding of their Reputation*;

And might against *St Paul* have learnt to prate,

Had they but had thee for their *Advocate*.

But, *William*, One short Answer may Suffice,

To stop the Clamour of thy causeless Cries

All they that into such disorders run,

As cause the Church their Fellowship to shun,

And to the World ev'n force Her to declare,

That they in her *Communion* have no share:

These on themselves do that *Discredit* bring,

Which thou so vain upon the Church would'st fling.

'Tis *They themselves* their *Reputation* wound:

The Church is only in Her duty found.

But O the *Impudence*? that Friends should be

With *Persecution* tax'd, and that by thee,

*By thee*, who with some others did combine

At *Bristol*, and a kind of *Warrant* sign,

By which you took upon your selves, O base!

To Order him that kept the Meeting-Place,

That Friends he should not there to Meet permit,

Because (forsooth!) to you it seem'd not fit.

By *Thee*, I say, who but a while ago,

Didst keep Friends out at *Olston-Meeting* too;

And didst to such their Meeting-House deny,

As had therein a rightfull Property.

R. Sading. By thee, whose Party to your soul disgraces

Chippenham Hath done the like in divers other places

Clan.

Now after all these *Arbitrary Tricks*,

The same which now, on Friends the World inflicts,

Who can, without a just *Abhorrence*, view

Thy charge 'gainst Friends, for persecuting you!

Thou spend'st some pages, *William*, to inherse

Thy John in dolefull Weeds of Threadbare Verse;

And



snickle Pains thou tak'st to gain some glory,  
 making Rimes, unto thy lifeless *STORY*.

Dead: His Memory, perhaps, may want

Odours than his Friends can cast upon't.

Make the best on't: I no pleasure have

to set my foot upon a Dead Man's Grave.

*William*, let me tell thee, Couldst thou free

thy Story from the Faults, that fastned be

on him, by *The Line of Truth* (A Book

which thy Title page some notice took)

would unto his Credit more conduce,

to all the hobling Rimes thy fumbling Muse

bring together, to *Revive his Name*,

while still that Book, unanswer'd, *Speaks his shame*.

Not leaving *John* to moulder in his Urn,

Send forth, *William*, unto thee return,

to thy Work Some notice I have took.

What seem'd most material in thy Book.

To all the Filth that Thou, and Others *Spall*,

on honourable Friends, in course will fall

on your Selves; On them it ne'er can stick;

your selves your Vomit up again must lick.

*William*, Thy work is weigh'd, thy Spirit try'd;

both thy Work and Spirit are deny'd.

Thy Spirit is the same that wrought of old

*Sanballat*, *Tobiah*, and the bold

*Syrian Railer*; *Rabshakeb*, who sought

thy Work and People to have brought to nought,

thou hast done; And what the Prophet cry'd

in that case, may to thee be well apply'd.

The Virgin hath despis'd thee, *Zion's Daughter*

makes thee the Object of her Scorn and Laughter:

The Daughter of *Jerusalem* hath shook

at thee her head (with a disdainfull look:)

for, whom hast thou Reproached and Blasphem'd,

and against whom hast thou so loudly Scream'd?

2 Kings 19.

vers. 21. 22.

And

*And lift thine Eyes on high? Thy spleen doth swell  
Against the Holy One of Israel.*

To this effect the Prophet did declame  
Against the proud Assyrian, from whom came  
That cursed Railer, who ev'n seems to be,  
In railing Blasphemies, a Type of thee.

What *Nehemiah*, to *Samballas* said,  
(When he foul Slanders to his charge had laid)

That I to thee, of all thy Slanders, Thus,  
There are no such things acted, amongst us,  
As thy abusive Pamphlet doth contain;

*But out of thine own heart thou dost them feign.*

Neh. 6. 8. And where thou carp'st at what we do aright,  
We can for Truth's sake, in Reproach delight.

The Lord rebuilding is his Holy City,  
Which thou and Others envy (more's the pity)

And put forth all the strength and Art you have,  
The work to stop, the Workmen to deprave.

But never be so vain, to think you can

Neh. 2. 20. The work obstruct: *'tis not the work of man.*

*The God of Heaven, he will prosper us;*

*And therefore we his Servants, (strengthened thus)*

*Will rise and build, as God shall us indue*

*With courage, strength and Counsel for't: But you*

*No Portion have, who do the work condemn,*

*Right, Nor Memorial in Jerusalem.*

My soul laments your state, who once have felt  
That *tendering Power*, which stony hearts can melt,

And have been in some measure, *tendered* by it,

But now so *hardned* are as to defy it:

All you I mean, who have in Print appear'd

(With Envious hearts and Conscience doubly fear'd)

To fight against the Truth, and to expose

God's People to the Fury of their Foes.

And all you too, who do that work *abet*,

Although your Names thereto ye have not set

( 35 )

Al? had ye kept unto the heav'nly Grace,  
(Which in your *inward Parts* the Lord did place)  
And not, in *discontented Humour*, run  
After *Lo-heres, Lo-theres*, as you have done;  
Ye might, in Truth, the *Bond of Peace* have known,  
And in the *Spirits Unity* have grown,  
Which is the *Churches Girdle*, highly priz'd  
By all the Faithfull, though by you despis'd,  
Whereas (by letting in first false *Surmisings*  
Of others, which ere long Produc'd *Despisings*,  
And so made way for *Prejudice* to enter,  
Till cancred *Malice* in your hearts did center)  
Ye now are broke, and into pieces Shatter'd,  
And from the Body and the Head are Scatter'd  
Without the Camp ye stand (Oh dismal State!)  
*Howling* amongst the Dogs, *without the Gate*;  
Belching forth Slander and Calumnation  
Gainst those that in the Light have kept their Station.  
Al? may the God of Heaven stop your Way,  
That Ye no more the Simple may betray.

Rev. 22. 15

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THE END.

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